

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
ב שְׁלַח־לְךָ אֲנָשִׁים וִיחְרוּ אֶת־אֶרֶץ כְּנָעַן
 אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ
 אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלָחוּ כָּל נָשִׂיא
 בָּהֶם: **ג** וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאֲרָן
 עַל־פִּי יְהוָה כָּל־אֲנָשִׁים רָאשֵׁי
 בְנֵי־יִשְׂרָאֵל הֵמָּה: [**לוי**] **ד** וְאֵלֶּה שְׁמוֹתָם
 לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן־זִכְוֹר: **ה** לְמִטָּה
 שִׁמְעוֹן שָׁפַט בֶּן־חֹרִי: **ו** לְמִטָּה יְהוּדָה כָּלֵב
 בֶּן־יִפְנֶה: **ז** לְמִטָּה יִשְׂשָׁכָר יִגָּאל בֶּן־יוֹסֵף:
ח לְמִטָּה אֶפְרַיִם הוֹשֵׁעַ בֶּן־נוּן: **ט** לְמִטָּה
 בִּנְיָמִן פִּלְטִי בֶן־רָפּוּא: **י** לְמִטָּה זְבוּלֹן
 גַּדִּיאֵל בֶּן־סוּדִי: **יא** לְמִטָּה יוֹסֵף לְמִטָּה
 מְנַשֶּׁה גַּדִּי בֶן־סוּסִי: **יב** לְמִטָּה דָּן עַמִּיאֵל
 בֶּן־גַּמְלִי: **יג** לְמִטָּה אֲשֶׁר סֶתוּר בֶּן־מִיכָאֵל:
יד לְמִטָּה נַפְתָּלִי נַחְבִּי בֶן־וּפְסִי: **טו** לְמִטָּה
 גַּד גִּאוּאֵל בֶּן־מְכִי: **טז** אֵלֶּה שְׁמוֹת
 הָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לַתּוֹר
 אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן־נוּן
 יְהוֹשֻׁעַ: [**ישראל**] **יז** וַיִּשְׁלַח אֹתָם מֹשֶׁה
 לַתּוֹר אֶת־אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עֲלוּ זֶה
 בְּנֹגֵב וְעֲלִיתֶם אֶת־הָהָר: **יח** וּרְאִיתֶם
 אֶת־הָאָרֶץ מֵהָהוּא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ
 הַחֲזָק הוּא הֲרַפָּה הֲמַעֲט הוּא אִם־רַב:
יט וּמָה הָאָרֶץ אֲשֶׁר־הוּא יֹשֵׁב בָּהּ הֲטוֹבָה
 הוּא אִם־רָעָה וּמָה הָעָרִים אֲשֶׁר־הוּא יֹשֵׁב
 בָּהֶנָּה הֲבִמְחֻנִּים אִם בְּמִבְצָרִים:

13:1 (Then spoke YHWH) to Moses, saying,
 2 [Send out] [for yourself, men] [to scout out] the land of Canaan,
 (that I am about to give) to the children of Israel, a man—[just one man]—one man each,
 [from the tribe] of his fathers [you will send]: [each one] a chieftain among them.
 3 [And so] [he sent them]—[Moses sent them away] from the desert of Paran, at the word of YHWH:
 all men of stature: (heads of B'nei Yisrael) they were.
 4 Now these [were their names]: for the tribe of Reuben, Shamua son of Zakur.
 5 For the tribe of Simeon, Shaphat son of Chori. 6 For the tribe of Judah, Caleb son of Yefuneh.
 7 For the tribe of Issachar, Yig'al son of Joseph. 8 For the tribe of Ephraim, Hoshea son of Nun.
 9 For the tribe of Benjamin, Palti son of Raphu. 10 For the tribe of Zebulun, Gadiel son of Sodi.
 11 For the tribe of Joseph, from the tribe of Manasseh, Gaddi son of Susi.
 12 For the tribe of Dan, Amiel son of Gemalli. 13 For the tribe of Asher, Sethur son of Michael.
 14 For the tribe of Naphtali, Nachbi son of Vafsi. 15 For the tribe of Gad, Geu'el son of Makhi.
 16 These are the names of the men (that were sent by Moses) to scout out the land.
 [And there was given] [by Moses a name] to Hoshea son of Nun—the name Joshua.
 17 When he sent the men—Moses—to explore the land of Canaan,
 he said [this to them]: “Go up this way through the Negev; then go up [through the hill-country].
 18 And see the land—[what it is like]—and the people that are settled within it.
 Are they strong or are they weak? Are they few or are they many?
 19 And how [is the land] there where [they are dwelling] in it. Is it good or is it bad?
 How [are the towns], those where they are settled [in them]: are they open or are they fortified?

ב ומה הארץ השמנה הוא אסרזה
 הישבה על אסאין והתחזקתם
 ולקחתם מפרי הארץ והימים ימי בבורי
 ענבים: **שני כא** ויעלו ויתרו את הארץ
 ממדברצן עדרחב לבא חמת: **כב**
 ויעלו בנגב ויבא עדחברון ושם אחימן
 ששי ותלמי ילדי הענק וחברון שבע
 שנים נבנתה לפני צען מצרים: **כג** ויבאו
 עדנחל אשכול ויכרתו משם זמורה
 ואשכול ענבים אחד וישארו במוט
 בשנים ומן הרמנים ומן התאנים: **כד**
 למקום ההוא קרא נחל אשכול על
 אדות האשכול אשר כרתו משם בני
 ישראל: **כה** וישבו מתור הארץ מקץ
 ארבעים יום: **כו** וילכו ויבאו אלמשה
 ואלאהרן ואלכלעדת בני ישראל
 אלמדבר פארן קדשה וישבו אתם
 דבר ואתכלהעדה ויראום אתפרי
 הארץ: **כז** ויספרו לו ויאמרו בָּאנו
 אל הארץ אשר שלחתנו וגם זבת חלב
 ודבש הוא וזה פריה: **כח** אפס כי־עו
 העם הישב בארץ והערים בצרות גדולת
 מאד וגם ילדי הענק ראינו שם: **כט**
 עמלק יושב בארץ הנגב והחתי
 והיבوسی והאמרי יושב בהר והכנעני
 יושב על־הים ועל יד הירדן: **ל** ויהם
 כלב את־העם אלמשה ויאמר עלה
 נעלה וירשנו אתה כי־יכול נוכל לה:

13:20 And what [is the state of the soil]? Is it fat [or is it lean]? [Do you find there] trees, or not?
 [You must strengthen yourselves] to bring some of the fruit of the land.
 "[Now these days] [end aliyah] were the days of the first ripe grapes.
 21 [So they went up] and scouted out the land,
 from the Wilderness of Tzin as far as Rechoy, coming toward Chamath.
 22 [They went up] [through the Negev] and came to Hebron. There were Achiman, Sheshai, and Talmi,
 descendants of Anak. [Now Hebron] [had for seven] years [been built] before Tzo'an of Egypt.
 23 [And so they came] to the wadi [Nachal Eshkol] ("valley of clusters").
 They cut down [from there] a branch [and a cluster] of grapes, [a single one]—
 it was carried on a pole, [by two men]—and some pomegranates and some figs.
 24 That place they called *Wadi Eshkol*,
 on account of the cluster that was cut from there, by the children of Israel.
 25 They returned from exploring the land at the end of forty days.
 26 [And when they arrived] they came before Moses and Aaron
 [and the whole congregation] [*B'nei Yisrael*] in the Wilderness of Paran, near Kadesh.
 [They brought back] [to them] word and to the entire assembly, [and showed them] the fruit of the land.
 27 [They reported to him], [and they] said, "[We have arrived] at the land to which you sent us,
 [and yes it is true:], flowing with milk [and flowing with honey] [it is indeed]. [And here is its fruit].
 28 [Except that] fierce are the people that dwell in the land.
 [The cities we saw] [are fortified] and large exceedingly. Also the children of Anak, we saw there.
 29 And Amalek dwells in the land of the Negev. [And also the Hittites], the Yebusites,
 and the Amorites live [in the hills]. The Caananites live [near the sea] and on the banks of the Jordan."
 30 [Then calling for silence], [Caleb did quiet] the people [before Moses] [and he said this]:
 "[Let's go up there]: go up and take [possession of it], because we surely [can do it]!"

לא וְהָאֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ אָמְרוּ לֵאמֹר:
 נוֹכַל לָעֲלוֹת אֶל-הָעָם כִּי-חֲזָק הוּא מִמֶּנּוּ:
לב וַיֵּצֵאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ
 אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ
 בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֲכָלֶת יוֹשְׁבֶיהָ הִוא
 וְכָל-הָעָם אֲשֶׁר-רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי
 מְדוֹת: **לג** וְשָׁם רָאִינוּ אֶת-הַנְּפִלִים בְּנֵי
 עֲנָק מוֹ-הַנְּפִלִים וְנָהִי בְעֵינֵינוּ כַּחַגְבִּים וְכֹן
 הָיִינוּ בְעֵינֵיהֶם: **יד** וַתִּשָּׂא כָל-הָעֵדָה
 וַיִּתְּנוּ אֶת-קוֹלָם וַיִּבְכוּ הָעָם בַּלַּיְלָה
 הַהוּא: **טו** וַיִּלְלוּ עַל-מִשָּׁה וְעַל-אַהֲרֹן כֹּל
 בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל-הָעֵדָה
 לֹא-מָתְנוּ בָּאָרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה
 לֹא-מָתְנוּ: **טז** וְלֵמָּה יְהוָה מֵבִיא אֹתָנוּ
 אֶל-הָאָרֶץ הַזֹּאת לְנַפֵּל בַּחֶרֶב נָשִׁינוּ
 וְטַפְנוּ יֵהְיוּ לִבְזָה לְעוֹבֵד עֹשֶׁב לְנוֹ שׁוֹב
 מִצְרַיִם: **יז** וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו נָתַנָּה
 רֹאשׁ וְנָשׁוּבָה מִצְרַיִם: **יח** וַיִּפֹּל מֹשֶׁה
 וַאֲהֲרֹן עַל-פְּנֵיהֶם לִפְנֵי כָל-קְהֵל עֵדֶת בְּנֵי
 יִשְׂרָאֵל: **יט** וַיְהוֹשֻׁעַ בֶּן-נּוֹן וְכָלֵב בֶּן-יִפְתָּה
 מוֹ-הַתָּרִים אֶת-הָאָרֶץ קָרְעוּ קִרְעוֹ בְּגָדֵיהֶם: **כ**
 וַיֹּאמְרוּ אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל לֵאמֹר
 הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ טוֹבָה
 הָאָרֶץ מְאֹד מְאֹד: **כא** שְׁלִישִׁי **כב** אִם-חָפֵץ
 בָּנוּ יְהוָה וְהֵבִיא אֹתָנוּ אֶל-הָאָרֶץ הַזֹּאת
 וְנָתַנָּה לָנוּ אֶרֶץ אֲשֶׁר-הִוא זָבֶת חֶלֶב
 וְדָבָשׁ:

13:31 But all of the men [who went up] [with him] [said this]:
 “We are not able [to go up] [against the people], since stronger they are than we.”
 32 [So they sent out] [a bad report] of the land—the land that they [had scouted out] to *B’nei Yisrael*,
 [saying this]: “[Regarding this country we saw]:—[this land] that we just crossed through
 in order [to investigate it]: a land [that devours] its inhabitants it is,
 [and all of the the people] that we saw within it, are men of great size.
 33 And there, [here’s what we saw]: [the giant men], the sons of Anak, [who come from the Nephilim].
 We were [in our own eyes] like grasshoppers, and the same we were also in their eyes.”
 14:1 [Then lifted up] the entire assembly [and let out] their voice, and the people wept, on that night.
 2 They complained to Moses and to Aaron—all *B’nei Yisrael*.
 [And they said to them]—[the whole community]:
 “[Had we but died] in the land of Egypt, [or even] in this desert, [would that we had died]!
 3 Why [is YHWH] bringing us to a land [like this] to fall by the sword? Our wives and our children,
 will be carried off. [Indeed would it not] [truly be better for us] [if we went] back to Egypt?
 4 And they said, [each man] to his brother: “Let us head back, and return to Egypt.” trope: merchah khefulah
 5 [Then fell] [Moses as well as] Aaron [on their faces]
 [in the presence of] the whole assembled community, *B’nei Yisrael*.
 6 And Joshua [son of Nun] and Caleb [son of Yefuneh]—[from those who explored] the land—
 ripped their garments.
 7 [They then] spoke to the whole community *B’nei Yisrael*, saying this:
 “[As for the land] that [we did cross] through to scout it out, [end aliyah] is a good land, very much so.
 8 [If He is pleased] with us—YHWH, [He will] [bring us] to the land—[to this land], and give it to us:
 [it is a land] [that is known to be] flowing with milk, and honey.

ט אָךְ בִּיהוָה אֶל־תִּמְרְדוּ וְאַתֶּם
אֶל־תִּירְאוּ אֶת־עַם הָאָרֶץ כִּי לַחֲמֵנוּ הֵם
סָר צֶלֶם מַעֲלִיָּהֶם וַיהוָה אִתָּנוּ
אֶל־תִּירָאִים: **י** וַיֹּאמְרוּ כָל־הָעֵדָה לְרָגוֹם
אֹתָם בָּאֲבָנִים וַיִּכְבֹּד יְהוָה נֹרְאָה בְּאֵהָל
מוֹעֵד אֶל־כָּל־בְּנֵי יִשְׂרָאֵל:
יא וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אָנָּה
יִנְאַצְנִי הָעָם הַזֶּה וְעַד־אָנָּה לֹא־יֵאֱמִינוּ בִּי
בְּכָל הָאֲתֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ:
יב אֲכַנּוּ בַדֶּבֶר וְאוֹרְשָׁנוּ וְאַעֲשֶׂה אֹתָךְ
לְגוֹי־גָדוֹל וְעָצוֹם מִמֶּנּוּ: **יג** וַיֹּאמֶר מֹשֶׁה
אֶל־יְהוָה וְשָׁמְעוּ מִצְרַיִם כִּי־הֵעֲלִיתָ בְּכַחֲךָ
אֶת־הָעָם הַזֶּה מִקִּרְבּוֹ:
יד וַאֲמָרוּ אֶל־יֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ
כִּי־אַתָּה יְהוָה בְּקִרְבָּה הָעָם הַזֶּה אֲשֶׁר־עִין
בְּעֵין נֹרְאָה | אַתָּה יְהוָה וְעַנְנְךָ עִמָּךְ
עֲלֵהֶם וּבַעֲמֹד עָנָן אַתָּה הֹלֵךְ לִפְנֵיהֶם
יוֹמָם וּבַעֲמֹד אֵשׁ לַיְלָה: **טו** וְהִמַּתָּה
אֶת־הָעָם הַזֶּה כְּאִישׁ אֶחָד וַאֲמָרוּ הַגּוֹיִם
אֲשֶׁר־שָׁמְעוּ אֶת־שִׁמְעֶךָ לֵאמֹר:
טז מִבִּלְתִּי יִכָּלֵת יְהוָה לְהַבְיֵא אֶת־הָעָם
הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע לָהֶם
וַיִּשְׁחָטֵם בַּמִּדְבָּר: **יז** וְעַתָּה יַגְדִּל־נָא כֹחַ
אֱדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: **יח** יְהוָה אָרְךָ
אַפִּים וְרַב־חֶסֶד נָשָׂא עוֹן וּפָשַׁע וְנָקָה לֹא
יִנָּקֶה פֶקֶד עוֹן אָבוֹת עַל־בָּנִים
עַל־שְׁלֹשִׁים וְעַל־רִבְעֵים:

14:9 [But surely] [against YHWH] [you must not rebel!] [I say this to you]:
[have no fear] of the people [of the land]: food for us [they will be].
Departed [is their protection] (“shade”) [from over them]. YHWH is with us. [Do not be afraid].”
10 [They said]—the entire assembly—to pelt them with stones.
But the glory [of YHWH] appeared in the Tent of Meeting, [to all the children] of Israel.
11 And said YHWH to Moses, “How long will they scorn Me, the nation—these people?
How long [will they not] [trust Me], with all of the signs that I have performed in their midst?
12 Let me strike them with the plague, [and disown them],
[and I will make] of you a nation greater and mightier than they.”
13 And replied Moses to YHWH, “[When they hear]—the Egyptians—
[that you brought them up] [through your own power]—this people, [from your midst],
14 [they will tell about it] (YHWH’s plague on the Israelites) [to the people that are living] In this land.
[They have heard] that You, YHWH [are in the midst] of this people, [that eye-to-eye]
[You have revealed Yourself] |—You Yourself, YHWH, Your cloud standing [over them].
In [a pillar of cloud], You went out [before them] by day, and in a pillar of fire by night.
15 [Should you put to death] this people here, [like one single] man,
then will speak the nations who have heard of your fame, declaring,
16 “[It was from a lack] of power [by YHWH] to bring forth this people to the land [that he swore] to them,
[and so he slew them] in the desert.”
17 [And so now] let there be magnified the strength of my Lord, just as You spoke when You said,
18 “YHWH, slow to anger, [and great in kindness], bearing iniquity, [and sin],
remitting, [yet not all] remitting, [but rather visiting] the sins of the parents on the children
[to the third generation], [and to the fourth].”

יט סֶלַח-נָא לַעֲוֹן הָעָם הַזֶּה כַּגְדֹּל חַסְדְּךָ
 וּכְאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם
 וְעַד-הֵנָּה: **ב** וַיֹּאמֶר יְהוָה סֶלַחְתִּי בְּדַבְרְךָ:
כא וְאוֹלָם חַי-אַנִּי וַיִּמְלֹא כְבוֹד-יְהוָה
 אֶת-כָּל-הָאָרֶץ: **בב** כִּי כָל-הָאֲנָשִׁים הָרְאִים
 אֶת-כְּבוֹדִי וְאֶת-אַתָּתִי אֲשֶׁר-עָשִׂיתִי
 בְּמִצְרַיִם וּבַמִּדְבָּר וַיִּנָּסוּ אֹתִי זֶה עָשָׂה
 פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: **כג** אִם-יִרְאוּ
 אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְתָּם
 וְכָל-מְנַאֲצֵי לֹא יִרְאוּהָ: **כד** וְעַבְדִּי כָלֵב עֲקֵב
 הַיְתָה רוּחַ אַחֲרֵת עִמּוֹ וַיִּמְלֹא אַחֲרָי
 וַהֲבִיאתִיו אֶל-הָאָרֶץ אֲשֶׁר-בָּא שָׁמָּה וְזָרְעוּ
 יוֹרְשֶׁנָּה: **כה** וְהָעַמְלָקִי וְהַכְּנַעֲנִי יוֹשֵׁב
 בְּעֵמֶק מִזְרָח פְּנֵי וְסָעוּ לָכֶם הַמִּדְבָּר דֶּרֶךְ
 יַם-סוּף:
רביעי כו וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן
 לֵאמֹר: **כז** עַד-מָתִי לַעֲדָה הָרַעָה הַזֹּאת
 אֲשֶׁר הִמָּה מְלִינִים עָלַי אֶת-תְּלָזֹת בְּנֵי
 יִשְׂרָאֵל אֲשֶׁר הִמָּה מְלִינִים עָלַי שָׁמַעְתִּי:
כח אָמַר אֲלֵהֶם חַי-אַנִּי נֹאס־יְהוָה אִם-לֹא
 כְּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנִי בֶן אַעֲשֶׂה לָכֶם:
כט בַּמִּדְבָּר הַזֶּה יִפְּלוּ פְּגָרֵיכֶם
 וְכָל-פְּקֻדֵיכֶם לְכָל-מַסְפְּרָכֶם מִבֶּן עֶשְׂרִים
 שָׁנָה וּמַעְלָה אֲשֶׁר הָלִינְתֶּם עָלַי:
ל אִם-אַתֶּם תָּבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי
 אֶת-יָדִי לְשָׂכֵן אֶתְכֶם בָּהּ כִּי אִם-כָּלֵב
 בֶּן-יִפְנֶה וַיְהוֹשֻׁעַ בֶּן-נּוּן: **לא** וְטַפְּכֶם אֲשֶׁר
 אָמַרְתֶּם לִבִּי יִהְיֶה וַהֲבִיאתִי אֹתָם וַיַּדְעוּ
 אֶת-הָאָרֶץ אֲשֶׁר מְאַסְתֶּם בָּהּ:

14:19 [So forgive Thee, I pray], the iniquities of this people, in the greatness of your kindness,
 [just as] You forgave this people [from the days of Egypt] until now.
 20 [Then said] YHWH, "I have pardoned, [because of your words].
 21 Nevertheless as I live, filled by the glory of YHWH, [shall be the whole earth].
 22 Indeed [all the people] [who have seen] My glory and my signs (that I did in Egypt and in the desert,
 and who [have tested Me] [as many] as [ten times], and did not listen to My voice.
 23 [Will they see] the land that I have sworn to their ancestors? All those who scorned Me will not see it.
 24 But my servant Caleb:
 because [there was found] a spirit [of another sort] [within him], completely [following Me],
 [I will bring him] into the land [that he is] [about to enter]. His seed will possess it.
 25 The Amalakites and the Caananites now dwell in the valleys. [Tomorrow therefore],
 face about [and travel], [making your way] [end aliyah] along the road to the Red Sea."
 26 Then spoke YHWH to Moses and Aaron as follows.
 27 [Until what time] for a community so bad [as this one], [will they in fact]
 keep on complaining against Me? [Indeed the complaints] of the children of Israel—
 the way [that they are] murmuring against Me, [I have heard].
 28 Speak [these words to them]: "[As I live]—[thus says YHWH]—[will it now be]
 just as you have spoken in My ears, just so will I do to you.
 29 In the desert—[this very wilderness]—will fall your dead bodies: [all those counted for battle]—[all of
 your number] [who are of age] twenty years and upwards—because you complained [against Me].
 30 [Will you indeed] enter the land that I have sworn [with My uplifted hand] to have you dwell therein,
 [with the exception] of Caleb son of Yefunah, and Joshua son of Nun.
 31 [But your little ones], of whom you said that as booty [they would be seized],
 I will bring them in. [They will know] the land even though you [have spurned it].

לב ופגריכם אתם יפלו במדבר הזה:
לג ובניכם יהיו רעים במדבר ארבעים
שנה ונשא את־זנותיכם עד־תם
פגריכם במדבר: **לד** במספר הימים
אשר־תרתם את־הארץ ארבעים יום
יום לשנה יום לשנה תשא
את־עונותיכם ארבעים שנה וידעתם
את־תנאותי: **לה** אני יהוה דברתי
אם־לא זאת אעשה לכל־העדה הרעה
הזאת הנועדים עלי במדבר הזה יתמו
ושם ימתו: **לו** והאנשים אשר־שלח
משה לתור את־הארץ וישבו וילנו
וילינו עליו את־כל־העדה להוציא דבה
על־הארץ: **לז** ומתו האנשים מוצאי
דבת־הארץ רעה במגפה לפני יהוה:

לח ויהושע בן־נון וכלב בן־יפנה חיו
מן־האנשים ההם ההלכים לתור
את־הארץ: **לט** וידבר משה
את־הדברים האלה אל־כל־בני ישראל
ויתאבלו העם מאד: **מ** וישכמו בבקר
ויעלו אל־ראש־ההר לאמר הננו ועלינו
אל־המקום אשר־אמר יהוה כי חטאנו:
מא ויאמר משה למה זה אתם עברים
את־פי יהוה והוא לא תצלח:
מב אל־תעלו כי אין יהוה בקרבכם ולא
תנגפו לפני איביכם:

14:32 But your corpses, [your own bodies], will fall [in the wilderness here].

33 [But as for your children]: they [will roam] in the desert forty years,
[bearing the weight] [of your faithlessness], till the last one among you lies dead in the desert.

34 For the number of days [that you scouted] [out the land]—forty days;
one day [for a year]: a day [corresponds to a year].

You shall bear your iniquities for forty years, [and you shall know] [the ways that I act].

35 [It is I]—YHWH who have spoken. [Surely, will I not] [do [this very thing]
[to the whole assembly] [that is evil]—[this community], that has conspired [against Me]?
[In the desert]—[here in this place], [they will meet their end]; there they shall die.

36 And as for the men who were sent by Moses to scout out the land, [and who came back]
[and set to grumbling] [against him], the whole assembly, putting forth an ill report about the land

37 They died—[these very men] who brought the report about the land—[a bad report].
[They died in the plague] before YHWH.

38 And Joshua [son of Nun] and Caleb [son of Yefuneh]
[remained alive] [among the men] [who were sent out]—[who went out] to scout the land.”

39 Then related Moses all these words [to all the children] of Israel, and there mourned the people greatly.

40 [They rose early] in the morning. They went up to the top of the mountain, and said,
“[We are now prepared]. [We shall go up] [to that very place]
[that was spoken of by YHWH], for we have sinned.”

41 And answered Moses, “[Why will you] [do this thing], going against the word of YHWH?
It will surely not succeed.

42 [Do not] go up, [because you must know]: you won’t have YHWH [with you],
lest you be smitten before your enemies.

מג כִּי הָעֲמֻלִּי וְהַכְּנַעֲנִי שָׁם לִפְנֵיכֶם
וְנִפְלְתֶם בְּחֶרֶב כִּי־עַל־כֵּן שְׁבַתְתֶּם
מֵאַחֲרֵי יְהוָה וְלֹא־יְהִי יְהוָה עִמָּכֶם:
מד וַיַּעֲלֹוּ לַעֲלֹות אֶל־רֹאשׁ הָהָר
וְאַרְזֹן בְּרִית־יְהוָה וּמִשָּׁה לֹא־מָשָׁה
מִקֶּרֶב הַמַּחֲנֶה: **מה** וַיֵּרֶד הָעֲמֻלִּי
וְהַכְּנַעֲנִי הַיֹּשֵׁב בְּהָר הַהוּא וַיִּכּוּם
וַיִּכְתּוּם עַד־חֹרְמָה:

יד טו א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר
אֲנִי נֹתֵן לָכֶם: **ג** וַעֲשִׂיתֶם אֲשֶׁה לַיהוָה
עֹלָה אוֹזֶבֶחַ לִפְלֹא־גֹדֶר אוֹ בְנִדְבָה אוֹ
בְּמַעֲדֵיכֶם לַעֲשׂוֹת רִיחַ נִיחֹחַ לַיהוָה
מִן־הַבָּקָר אוֹ מִן־הָעֶזְאֵן: **ד** וְהַקְרִיב
הַמִּקְרִיב קֶרֶבֶנוּ לַיהוָה מִנְחָה סֶלֶת
עֲשׂוֹן בָּלוּל בְּרִבְעִית הַהֵין שֶׁמֶן: **ה** וַיִּזֶן
לְנֶסֶךְ רִבְעִית הַהֵין תַּעֲשֶׂה עַל־הָעֹלָה
אוֹ לֹזֶבֶחַ לִכְבֹּשׁ הָאֶחָד: **ו** אוֹ לֶאֱיִל
תַּעֲשֶׂה מִנְחָה סֶלֶת שְׁנֵי עֶשְׂרִים
בָּלוּלָה בְּשֶׁמֶן שְׁלִשִׁית הַהֵין: **ז** וַיִּזֶן
לְנֶסֶךְ שְׁלִשִׁית הַהֵין תִּקְרִיב רִיח־נִיחֹחַ
לַיהוָה: **ח** וְכִי־תַעֲשֶׂה בֶן־בָּקָר
עֹלָה אוֹזֶבֶחַ לִפְלֹא־גֹדֶר אוֹ־שְׁלָמִים
לַיהוָה: **ט** וְהַקְרִיב עַל־בֶּן־הַבָּקָר מִנְחָה
סֶלֶת שְׁלֹשָׁה עֶשְׂרִים בָּלוּל בְּשֶׁמֶן חֲצִי
הַהֵין:

14:43 [Indeed you will see]:

the Amalekite and the Canaanite are there [in front of you]. You will fall by the sword.
[For since you have] turned from following YHWH, you will not have YHWH [there with you].”
44 [Yet defiantly] [they went up] to the top of the mountain,
while the Ark [of the covenant of YHWH] [as well as Moses] [did not stir] from the midst of the camp.
45 [Then came down] the Amalekite and the Canaanite who dwelt on that mountain,
and pursued them and routed them, [as far as Chormah].

15:1 [Then spoke YHWH] to Moses, saying,

2 Speak to the children of Israel, [and say this] to them:

“When [you have arrived] in the land [where you are] to live—the land that I am giving to you,

3 you will make [a fire offering] to YHWH, an *olah* (burnt offering) or a sacrifice
[to fulfill a vow] or as a contribution or [for your festivals],

to produce [a soothing fragrance] to YHWH [from the cattle] [or from the flock].

4 [He must bring forth]—the one who offers his sacrifice to YHWH—
a *minchah* (grain offering) [of fine meal]—[one-tenth of an *ephah*] (about 2 qts.)

[and it shall be mixed] with one-quarter *hin* (1 qt.) of oil.

5 And wine for the libation—[one-quarter] *hin*—you must offer with the *olah*, or with the sacrifice,
for a sheep—[for each one].

6 Or for the ram you must offer a *minchah*: [fine flour], two-tenths of an *ephah*
to be mixed with oil, in the amount one-third *hin*.

7 The wine for the libation, one third of a *hin*, [end aliyah] offered as a pleasing fragrance to YHWH.

8 Should you offer a bull as an *olah* or sacrifice, to fulfill a vow or as a peace-offering to YHWH,

9 [then he shall bring forth] with the bull a *minchah*: [fine flour], three-tenths of an *ephah*
mixed with oil, in the amount one-half *hin*.

י וַיִּזֶן תִּקְרִיב לַנֶּסֶךְ חֲצִי הַהִין אִשָּׁה
 רִיח־נִיחֹחַ לַיהוָה: **יא** בָּכָה יַעֲשֶׂה
 לְשׂוֹר הָאֶחָד אוֹ לְאֵיל הָאֶחָד
 אוֹ-לִשָּׂה בְּכַבָּשִׁים אוֹ בְּעִזִּים:
יב כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ בָכָה תַעֲשׂוּ
 לְאֶחָד כַּמִּסְפָּרם: **יג** כָּל־הָאֲזָרָח
 יַעֲשֶׂה־בָכָה אֶת־אַלֶּה לְהִקְרִיב אִשָּׁה
 רִיח־נִיחֹחַ לַיהוָה: **יד** וְכִי־יִגְוֹר אֶתְכֶם
 גֵּר אוֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם
 וַעֲשֶׂה אִשָּׁה רִיח־נִיחֹחַ לַיהוָה כַּאֲשֶׁר
 תַעֲשׂוּ בֵּן יַעֲשֶׂה:
טו הַקֹּהֵל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגֵּר
 חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כָּכֶם כָּגֵר יִהְיֶה
 לִפְנֵי יְהוָה:
טז תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה
 לָכֶם וְלַגֵּר הַגֵּר אֶתְכֶם:
ששי יז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
יח דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אָנִי
 מְבִיא אֶתְכֶם שָׁמָּה: **יט** וְהָיָה
 בְּאֲכֹלְכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ
 תְּרוּמָה לַיהוָה: **כ** רֹאשִׁית עֲרֹסַתְכֶם
 חֲלֹה תְּרִימוּ תְּרוּמָה כְּתְּרוּמַת גֶּרֶן בֵּן
 תְּרִימוּ אֹתָהּ: **כא** מִרֹאשִׁית עֲרֹסַתֵיכֶם
 תִּתְּנוּ לַיהוָה תְּרוּמָה לְדֹרֹתֵיכֶם:

15:10 [And as for wine], bring forth as a libation, a half of a *hin*:

a fire offering of pleasing fragrance, to YHWH.

11 [In this way] [it shall be done] for an ox—[for each one], or for a ram—[for each one],
 or for a lamb of the sheep, or the goats.

12 [For the number] that [you will do],

[in just this way], you will do for each one, [according to their number].

13 Every native in this manner, shall do these,

[when he brings forth] a fire offering of pleasing fragrance, to YHWH.

14 [If there resides] with you an alien [or one] [who is among you] throughout your generations,
 [he shall then prepare] a fire offering of pleasing fragrance, to YHWH:

in the manner that *you* do, so must *he* do.

15 [Just as for the assembly], the statute [will be the same] for the stranger [who dwells with you]—
 a law for the ages throughout your generations [as it is for you], so for the alien it shall be, before YHWH.

16 [Indeed the torah] (instruction) [shall be one]: the rule shall be one, as well for you
 [end aliyah] [as for the stranger] who resides with you.

17 Then spoke YHWH, to Moses, saying,

18 Speak to the children of Israel, [and say this] to them:

“When you come to the land—[and know that I] am about to bring you, there—

19 [then it shall be] [when you eat] of the bread of the land, you shall set aside a donation, to YHWH.

20 [The first yield] of [your kneading troughs], [a round loaf] you shall present in donation.

[Like the donation] [from the threshing floor], thus, you shall present it.

21 [From the first yield] of [your kneading troughs] you shall give to YHWH, a donation—
 throughout your generations.

כב וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֶת
 כָּל־הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר־דִּבֶּר יְהוָה
 אֶל־מֹשֶׁה׃ **כג** אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה
 אֲלֵיכֶם בְּיַד־מֹשֶׁה מִן־הַיּוֹם אֲשֶׁר צִוָּה
 יְהוָה וְהָלָאָה לְדֹרֹתֵיכֶם׃ **כד** וְהָיָה אִם
 מֵעֵינִי הָעֵדָה נִעְשְׂתָה לְשִׁגָּגָה וַעֲשׂוּ
 כָל־הָעֵדָה פֶּר בֶּן־בָּקָר אֶחָד לְעֹלָה
 לְרִיחַ נִיחֹחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ
 בַּמִּשְׁפָּט וּשְׁעִיר־עִזִּים אֶחָד לַחֲטָאת׃
כה וְכִפֹּר הַכֹּהֵן עַל־כָּל־עֲדַת בְּנֵי
 יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי־שִׁגְגָה הָיָה וְהֵם
 הֵבִיאוּ אֶת־קָרְבָּנָם אֲשֶׁה לַיהוָה
 וְחִטָּאתָם לִפְנֵי יְהוָה עַל־שִׁגְגָתָם׃
כו וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר
 הַגֵּר בְּתוֹכָם כִּי לְכָל־הָעָם בְּשִׁגְגָה׃

שביעי כז וְאִם־נִפְשׁ אֶחָת תִּחַטָּא
 בְּשִׁגְגָה וְהִקְרִיבָה עֹז בֵּת־שָׁנֹתָהּ
 לַחֲטָאת׃ **כח** וְכִפֹּר הַכֹּהֵן עַל־הַנֶּפֶשׁ
 הַשִּׁגְגָת בַּחֲטָאָה בְּשִׁגְגָה לִפְנֵי יְהוָה
 לְכַפֹּר עָלָיו וְנִסְלַח לוֹ׃ **כט** הָאֲזָרָח בְּבְנֵי
 יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם תוֹרָה אֶחָת
 יְהִיָּה לָכֶם לַעֲשׂוֹת בְּשִׁגְגָה׃ **ל** וְהַנֶּפֶשׁ
 אֲשֶׁר־תַּעֲשֶׂה בְּיַד רָמָה מִן־הָאֲזָרָח
 וּמִן־הַגֵּר אֶת־יְהוָה הוּא מַגְדֵּף וְנִכְרַתָּהּ
 הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּה׃

15:22 If you should err (root: sh-g-g or sh-g-h) and fail to do all the commandments, [these being] the ones told by YHWH to Moses,

23 [these being] all [that were commanded] [by YHWH] to you, at the hand of Moses, [from the day] that [commands were first given] [by YHWH] and onwards, [for your generations.

24 [And if it should be] that [away from the eyes] [of the congregation], it was done by mistake, [then they must prepare]—[the entire community]—

a bull [from the herd]: one, as an olah (burnt offering) [for a pleasing] fragrance to YHWH and its minchah (grain offering) and its libation, [according to law],

and a goat—one young he-goat—as a chattat (sin offering).

25 [A rite of atonement] [the priest will perform] [over the whole congregation] of B'nei Yisrael, [and it will be forgiven] them. Unintentional it was, [and they will indeed] bring their offering of fire [to YHWH] [and their chattat] before YHWH [for their inadvertence] (shegagah).

26 [It will be forgiven] [to the whole assembly] of B'nei Yisrael, and to the alien who dwells in their midst, [end aliyah] since all of the people [acted in error].

27 [If a nefesh—one person] should sin inadvertently, [then he must bring forth] a she-goat in its first year, as a chattat.

28 [Atonement will be offered] [by the cohen] [over that nefesh] [who acted in error], by sinning inadvertently before YHWH. The priest atones for him, [and he is forgiven].

29 For the native of B'nei Yisrael and for the stranger who dwells in their midst, the torah (instruction) is one that applies to you, [for ones acting] in error.

30 [But as for the nefesh] [who is in defiance]—[acting [with a high hand]— [among the natives] [or among the aliens], it is YHWH Whom he disdains. [He shall be cut off]—the nefesh—that person—from the midst of his people.

לא כִּי דִּבְרֵי־יְהוָה בָּזָה וְאֶת־מִצְוֹתוֹ הִפָּךְ
הַכֶּרֶת | תִּכְרֹת הַנֶּפֶשׁ הֵהוּא עֲוֹנָה בָּהּ:

לב וַיְהִיו בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ
אִישׁ מִקֶּשֶׁשׁ עֵצִים בַּיּוֹם הַשַּׁבָּת:
לג וַיִּקְרְבוּ אֹתוֹ הַמַּצְאִים אֹתוֹ מִקֶּשֶׁשׁ
עֵצִים אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־
כָּל־הָעֵדָה:

לד וַיִּנְיְחוּ אֹתוֹ בַּמִּשְׁמֶר כִּי לֹא פָרַשׁ
מִה־יַּעֲשֶׂה לוֹ: **לה** וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
מֹות יוֹמַת הָאִישׁ רָגוּם אֹתוֹ בְּאֲבָנִים
כָּל־הָעֵדָה מִחוּץ לַמַּחֲנֶה: **לו** וַיֵּצֵאוּ אֹתוֹ
כָּל־הָעֵדָה אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ
בְּאֲבָנִים וַיָּמָת כַּאֲשֶׁר צִוָּה יְהוָה
אֶת־מֹשֶׁה: **מפטיר לו** וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: **לח** דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי
בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכִּנּוֹף
פֶּתִיל תְּכֵלֶת: **לט** וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם
וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:
מ לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: **מא** אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה
אֱלֹהֵיכֶם:

15:31 [Since the word] of YHWH [he has spurned]; God's commandments he has violated.
[He must be cast out]—[[cut off he will be]—the *nefesh*—that person]. His sin is upon him.

32 While *B'nei Yisrael* [were in the desert],
[they found a man]—[a person was caught] gathering wood on the day of the sabbath.

33 And [they brought him]—those who found him gathering wood—
to Moses and to Aaron, and to [the whole community].

34 And they placed him under guard, because it had not been determined what should be done [to him].

35 And said YHWH to Moses, "Doomed to die is that man.
Pelt the man with stones—the whole community—outside the camp."

36 So they brought him—the whole community—outside the camp,
and [they pelted him] with stones, and he died, [just as it was] commanded by YHWH to Moses.

37 And spoke YHWH to Moses, saying,

38 [You must speak] to the children of Israel and say to them [that they are to make] [for themselves]
[*tzitzit* or tassels] on the corners of their garments [throughout their generations],
[and they are to put] on the corner tassel [a thread of blue-violet].

39 [It shall be] for you a *tzitzit*, that you [may look upon it]

[and keep in mind] all the commandments of YHWH, [that you should observe] them,
[that you not go straying] after your heart, and after your eyes to which you prostitute yourselves;

40 so that you may remember and observe [all my commandments], and so be holy to your God.

41 [I am indeed] YHWH—[I am your God], who [took you] out [from the land] of Egypt, to be to you a God.
[end aliyah] I am YHWH your God.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
⌞Renew our days⌟	⌞She weeps bitterly⌟	⌞a fire-offering to God⌟

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalsholet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)